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LUTHERAN MEN

Hoover, Rev. H. D.
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Nov. 1942

All the Men of the Lutheran Church for the Whole Task of the Church

A PARADOX DIVINE!

THE SHADOW OF THE CROSS REVEALED THE LIGHT OF THE WORLD!

The Shadow of Death

—Wm. Holman Hunt

VOLUME XXII MARCH, 1942

Lutheran Men
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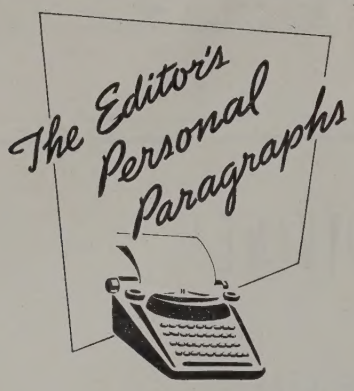

"A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

"Forever round the Mercy-seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

"What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be.
Thyself thy own dark jail?"

—Anon.

* * *

¶ **Sharing is a good old Anglo-Saxon word.** It comes from the word shear, to slice or cut in two. It is just as essentially a Christian word as sacrifice. Unfortunately it has not been so regarded. Sacrifice as symbolized by the cross is the very center of the Christian program. Sharing, on the other hand, is often recognized by Christians as a very commendable trait of character, but not central. Paul had no such misconception of the place of sharing in Christianity. Right before his most beautiful and beloved thirteenth chapter of I Corinthians he describes sharing as "a most excellent way." Whatever a man's talents, he was to share them. Christ planned a perfect brotherhood of man. The men whom He used to build this brotherhood differed in gifts. That these new Christians share these gifts, each doing what he could do best, was essential to the program of Christ. A Christian shares!

A clergyman was examining a boy in a Sunday school class with regard to John the Baptist. The boy's knowledge of the prophet was very scant.
At last the clergyman said: "Surely you can tell me what he did?"
"He didn't do nothin'," said the boy. "He was a preacher." *—Tit-Bits.*

* * *

¶ **It is true in fault-finding as well as in spiritual things, that he that seeketh, findeth.** Dr. Clovis G. Chappell uses two striking illustrations in his little book of sermons, "Familiar Failures." He says that if he wanted a correct survey of a field he would not depend on a vulture, for the vulture would return with a report of only the dead things on which he feeds. "London," he writes, "is a marvelous city. It is wonderfully rich in historic interest. But if I wanted to learn of this great city I would not seek information from that famous Pussy Cat. You remember her report:

'Pussy Cat, Pussy Cat, where have you been?'
'I've been up to London to look at the Queen.'
'Pussy Cat, Pussy Cat, what did you there?'
'I frightened a little mouse under her chair."

The Pussy Cat missed all that was of importance in London and saw only a mouse. How very human! "Catty" is a word coined to describe the typical fault-finder.

* * *

"We've got more church pillows than pillars."

* * *

¶ **Again we see signs that war is drawing us Lutherans together.** The part played by the first world war in promoting Lutheran union is familiar history. The all-Lutheran service of Holy Communion described on another page is significant. Cooperation in support of the N.L.C. Service Men's Division is another sign of the times, Lutheranly speaking. The leadership of Dr. Ylvisaker in this service would insure fairness and understanding of the problems of cooperation. The care with which the executive board of the U.L.C.A. approaches the question of inter-church relationships indicates their understanding of importance in the field of inter-Lutheran relationships. Just recently approaches have been made informally by leaders in parish education in the Augustana Synod, the American Lutheran Church and the U.L.C.A. to consider joint production of a new series of lessons for the church school, to take the place of the anticipated revision of the Christian Life Course. This matter is still unofficial and tentative but willingness to consider it offers great hope for the future. The more we Lutherans work together the better we will understand each other.

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"Whatsoe'er our lot may be,
Calmly in this thought we'll rest,
Could we see as Thou dost see,
We should choose it as the best."

* * *

¶ **"The Shadow of Death"**, our front cover picture for this month, is by William Holman Hunt. A copy hangs in the editor's parsonage, secured after long search by his best friend, and a never ending source of study and inspiration. The conflict of ambitions in the heart of Mary is so like the experience of each Christian! The scene is the carpenter shop and Mary is kneeling before the chest in which the kingly presents of the Magi have been kept. They symbolized the earthly kingdom to which most Jews looked forward. As she knelt there, suddenly looking up, she saw the shadow of a cross on the opposite wall. It was cast by the sun shining upon Jesus as He stood stretching His arms in the open doorway. With what black fear it must have mantled her heart. Yet it was to be the shadow of the cross that would reveal to a world in darkness the Light of the World. Such meaning has Lent for the understanding Christian.

* * *

Wife (with newspaper)—"I see, dear, that a German scientist has extracted albumen from coal."
Husband—"Egg coal, I suppose."

* * *

¶ **Proof readers lead a hectic life.** In spite of all their efforts slips will get by them. Here is an ad clipped from a recent newspaper:

"Wanted old disabled dead animals. Will call and get them. Best prices."

The following headline from a large city paper was trying to say that a certain college had found plenty of defense jobs for its women students—"Plenty of Gobs Found for Women Students." Well, that should settle any feminine unemployment problem.

This item should be quoted in full:

Doctor Plans To Call Doctor

Moncks Corner, S. D., Feb. 15 (AP) Next time Dr. W. A. Wall has need of a hypodermic injection he will call a doctor. He tried to immunize himself against coeds, broke the needle, and had to be taken to a hospital, to have the pointed half extracted from his arm.

All you need to change is an e to an l in coed and it makes better sense, or does it?

The following advice to wives is fundamentally sound:

"Unless you possess unusual *tack* do not try to force him into activities that he does not like."

The point is well and tactfully taken!

Once more, and this time not a slip of type but a case of lc. (lc means lower case to the printer and capital letters are out)

"my love is flew
him did me dirt
me didn't know
him was a flirt
to they in love
let i forbid
lest they be doed
as i was did"

"Keep your eyes open before marriage and half shut afterwards" Poor Richard.

* * *

¶ **"Just stand aside and watch yourself go by;**
Think of yourself as 'he' instead of 'I';
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink;
Love's chain grow stronger by one mighty link,
When you, with 'he' as substitute for 'I',
Have stood aside and watched yourself go by."

Anon

* * *

A minister was calling on a lady member of his congregation. Her little daughter, growing weary of the conversation, whispered in audible key: "Don't he bring his amen with him, mamma?"

—Church Management.

* * *

¶ **We have had "Preaching Missions" in the church.** They have had their important place in reviving the faith of the more or less faithful. The author of the "Pastor's Planbook" suggests a **"Practicing Mission."** That would mean a revival in every congregation. Lent is a time for Christian activity as well as for Christian meditation. In fact meditation does not go any deeper than its outreach. Think that through. The more the loving sacrifice of Christ means to me, the more I will try to obey His will in my daily life. The more I think of His way of the cross the more I will want to follow His way of life. An important part of that way is the winning of others to share it.

* * *

"From now on when Ah blows dis yere whistle, Ah wants to see a huge cloud of dust come boilin' outa them tents. An' when 'at dust clears 'way, Ah wants to find three rows of statues."—A Negro sergeant to his company at Camp Claiborne, La.

* * *

¶ **Soldiers' and sailors' letters are coming regularly to our editorial desk.** They are interesting and revealing. The experience of war and preparation for war is helping most of our service men to seek more reality in their religion. I welcome letters from them. In particular I am learning to know some of my own young men better since they are away from home than before they entered service. Pastors and laymen alike will find time given to correspondence with service men, (and it does take time,) bringing rich reward. Of course there will be prayer for these men. That too brings its reward.

* * *

"So let us keep our fast within,
Till heaven and we are quite alone,
Then let the grief, the shame, the sin,
Before the mercy seat be thrown.
Between the porch and altar weep,
Unworthy of the holiest place,
Yet hoping near the shrine to keep
One lowly cell in sight of grace."

—Anon.

¶ **In a book of clippings we discovered this prayer.** We do not know the author. "Dear Lord, I pray Thee that I may receive such grace from Thee as will enable me to despise my own sins as thoroughly as I hate those committed by my neighbors. Grant me the same eager desire to reform my own life and lift my own thoughts and desires to higher levels that I have for others." From another source we garnered these lines, "Your own faults, and by the same token your own virtues, too, it would seem, are those of which you most vehemently accuse others. Be as careful not to understate the truth when speaking of another's virtues as you should be not to overstate another's foibles."

* * *

A truck driver we know complains that his son has gotten his B.A. and M.A., but that his P.A. still has to support him.

* * *

¶ **Several of our ministerial friends** accepted a recent offer of the American Bible Society and added "Every Man's Book" to their library. Francis Carr Stifler is the author. Here is a choice paragraph:

"I picked up and reread last spring the report of the British and Foreign Bible Society for 1937. In the section on India it speaks of an ancient Syrian church in Travancore where there is a wonderful old brass lamp with about one hundred arms, hanging from the ceiling. At the end of each arm is a cup with oil and wick. At the close of the service the young people come up and take one of the wicks from the lamp to guide them home through the night. The chandelier is a perfect picture of the ideal Bible school teacher."

* * *

They had quarreled.
"Here are your letters," said the girl, "and here is your ring."
"Give me back my kisses," demanded the youth.
And that ended the quarrel.—"Louisville Courier-Journal."

* * *

¶ **"Why is it that God acts in such a paradoxical way,** using the blackest and most desperately unlikely hour for His entrance upon the scene? I believe the explanation is this—that it is precisely in such hours that the one thing which most impedes the divine activity is apt to get broken down: and that is man's self-trust." So writes Dr. James S. Steward in "The Strong Name." Well, the spirit of "self-trust" has not fully broken down and there are some of our national leaders who find little room for God in their program of defense. Perhaps we shall need further humiliation before our pride is killed. A man's nationality or the color of his skin do not decide the quality of his courage or his essential manhood. Whatever we think of the Japs, as Pearl Buck reminds us, we should be very careful about using the word "yellow". Think of the courage of the yellow men and women of our ally, China! The white race has no exclusive claim on God or destiny.

* * *

The best crack we've heard lately is that the reason Hitler always looks so glum and sour is that he gets up on the wrong side of the Channel every morning.

—Minnesota Press.

¶ **Louisville, next October, will be the gathering place of the delegates to the U.L.C.A. and to our own Brotherhood convention.** The times are too much upon us to devote much time to academic discussion. We have a message for the world in which we live and must give it. The more fully we believe in our mission the more eager we should be that Lutheranism should be heard as representative of the best in American Protestantism. Denominational isolationism seems destined to the same fate as national isolationism. A question must be faced at Louisville and its answer is as important to the Christian church in America as it is to the U.L.C.A. "Can the U.L.C.A. move into any closer cooperation with the rest of American Protestantism without compromising the essentials of her faith?"

* * *

A rookie, passing the mess hall, asked the cook: "What's on the menu tonight?"
"Oh, we have hundreds of things to eat tonight."
"What are they?"
"Beans."

* * *

¶ **Ministerial pensions must again receive consideration at Louisville.** It does appear to be a question on which the Brotherhood should speak. If the Church can not care for her pastors, the government can, and will. If adequate pensions can not be guaranteed through the benevolence of the Church, some system of joint insurance or contributory payments must be devised. Personally, I have toyed with the idea already suggested by some of our leading students of the pension question. This plan would set up a contributory system in which pastors and congregations would each pay on the basis of salary. But instead of piling up a large capital fund and paying pensions from the interest on this fund, pensions would be paid out of the current income. The amount paid by the pastors and churches could be set for each biennium on the basis of experience. The pages of LUTHERAN MEN are open to discussion, if not offered in too extensive doses. Can we come to Louisville with some definite plan in mind, one that will work?

* * *

Lawyer (to female witness at breach of promise suit): "Young woman, did any man ever kiss you against your will?"
Witness (with defiant toss of her fair young head): "No, sir; but a good many thought they did."

* * *

¶ **With spring time coming** this remark of Arthur Edward Wilson has a significance of its own:

"It isn't necessary to follow Emily Dickinson's example when she said:

Some keep the Sabbath going to church;
I keep it staying at home,
With a bobolink for a chorister
And an orchard for a dome.

The best time to behold the birds is from sunrise to 10:00 A. M., so that there is no reason why we may not do both, behold the birds and go to church."

* * *

I wish I were beside a lake
Or sitting in a boat—
With all the things I've got to write WROTE.

¶ **Wonder how some of our modern teachers of ethics would tell the parable of the Prodigal Son?** Dr. Irl Goldwin Whitechurch in "An Enlightened Conscience" offers the following modern version: "The prodigal returns home in disgruntled mood, but with a captious spirit. 'Dad, let's face this situation together. I'm not to blame for this little escapade. What more could you expect of a fellow running with a gang like I had to? Strange that you or mother couldn't have done a better job in selecting my companions. I was always the goat in the family. Kid brother was always the pet. I tho't I'd do a little turn on my own. It didn't turn out so well, so what?' " Well does Dr. Whitechurch remark that aside of this, the New Testament version "bears the mark of moral genius." Psychoanalyze individual moral responsibility out of the picture and make a man nothing more than the helpless result of his life situations and right and wrong lose their meaning.

* * *

"The good die young" was never said of a joke. —*Outspan.*

* * *

¶ **Thoreau was a strange genius, but he had his points.** He could say some salutary things for 1942 when so many of the accepted marks of progress are now being used in destruction. Some one asked Thoreau whether a train going at the rate of thirty miles an hour was not an evidence of progress. He responded that it merely meant that a mean man could go that much faster. The application of that apt reply is too obvious to require expression.

* * *

A young lawyer recently went to Washington to see a big dollar-a-year man on a business matter. They met in the lobby of the Mayflower Hotel and drove from there in a taxi —whose fixed fee for that distance was 20 cents—to the Navy Building. Arrived at their destination, the d.a.y. man reached into his pocket and brought forth two dimes, which he dropped into the extended palm of the cab driver.

For a minute or so, the cab driver sat staring at the coins in his hand.

"Isn't that correct?" asked the d.a.y. man.

The cabby closed his fist on the two dimes.

"It's correct," he answered cryptically, "but it aint right." —*"This Week".*

* * *

¶ **Secretary Black with his usual enthusiasm and kindly judgment has devoted much of his department to "The Deacon and Worship."** Naturally the editorial vanity blooms under such appreciation. This fall I will be celebrating the thirtieth anniversary of my ordination. In that time I have worked with several hundred different councilmen. They have been a grand lot of men. There were things I should like to have had time to talk over with them, specially the younger men as they entered the council. Dr. Bagger said many of these things in "Forty Thousand Strong." I have tried to add more detail to the treatment of one phase of the councilman's responsibility. I hope that other pastors will also find I have spoken for them to their deacons. I also hope that there will be succeeding study-books to treat of finances, education, organization efficiency, and the like. Of course the extent of the course will be guided by the very practical consideration of sales.

Teacher—What do we call a man who refuses to eat meat?

Small Girl—Fussy. —*Exchange.*

* * *

¶ **Two books have come to the editorial desk recently from our Publication House. The Church Through the Ages by Prof. Theodore G. Tappert of the Philadelphia Seminary faculty and A Pastor Wings over South America by Dr. Samuel Trexler, President of the N. Y. Synod.** Dr. Tappert's book is a Leadership Training Text on the higher level. If calling a book a text presents any suggestion of heaviness or dullness, call this intensely readable outline of the history of the Church by another name. Pastors and laymen alike would do well to read it to refresh their knowledge and to inspire their hopes for the future. As to the travel book by Dr. Trexler a recent issue of LUTHERAN MEN carried an interview with the author which should whet the appetite for more. In this book the whole story is told, and well told. It leads logically to the conclusion that South America needs Protestantism.

* * *

"Will you let me kiss you if I give you a penny?" asked the little boy's aunt.

"A penny!" he exclaimed. "Why, I get more than that for taking castor oil."

—*Tit-Bits.*

* * *

¶ **"God's laws are not arbitrary.** They are like the rules one receives with a new car. If you do not keep them your car will be damaged, and ultimately destroyed." This thoughtful statement was part of a broadcast by the Most Rev. Thomas Williams, R.C., Archbishop of Edinburgh, England. He was answering the question as to the cause of war. Selfishness inevitably becomes suicidal. Only the horrors of war can show to what human selfishness leads. Those who ignore the rights of God will ignore the rights of men. Enduring peace will not come until men recognize the Fatherhood of God, and submit themselves to His rule. The Archbishop made a good speech. The sentiment is echoed in many quarters. Will men turn to God for their way of life as well as for refuge from the penalty of their own misdeeds? Is the world ready for true repentance, or only remorseful?

* * *

Tommy ran in excitedly from the garden, where he had discovered a turtle. "Come quick, mother, and see—see a something," "What is it, Tommy?" "I don't know; it sticks his hands in his pockets and swallows his head." —*Judge.*

* * *

¶ **"Spirituality is a matter of motive."** We read this somewhere and it keeps coming back over and over again. We use the word "spirituality" with very careless definition. A man is judged to be spiritually minded if he conforms to certain standards of conduct. That was so in Jesus' day. Men who said "Lord, Lord!" were supposed to be on familiar terms with deity. Even public prayer was exposed by Jesus as a cover for spiritual pride. Street-corner prayers were good publicity for those who had ambitions to be called spiritual. But spirituality goes deeper than religious practices. It touches the motives. The man who is living for eternity, rather than for time, is spiritually minded. "Christ liveth in Me" describes the motivation of the Christian.

A well-known minister, famous for absent-mindedness, once met an old friend in the street and stopped to talk with him. When about to separate, the minister's face suddenly assumed a puzzled expression.
"Tom," he said, "when we met was I going up or down the street?"
"Down," replied Tom.
The minister's face cleared. "It's all right, then, I had been home to lunch."
—Clipped.

* * *

¶ **What is expository preaching?** A recent address of Rev. Prof. Harry Baughman of Gettysburg Seminary revised and enlarged our definition of expository. Probably most pastors think of expository sermons as a running comment on a more or less extended passage of scripture. Rather it is a sermon on one verse or many that brings the truth out of the text to the hearers. It is not like an address on a topic. The topic is secondary and must come out of the scripture. We are not quoting and may not fully interpret Dr. Baughman's definition. Lutheran men ought to know something about sermons. We pastors like to feel that they are eager for the Word and not carried away by preachers with glib tongues and ability to tell a good story. In these times we have no leisure for anything but eternal truth. Pastors have a grave responsibility in sermon preparation in 1942.

* * *

A familiar line in an old hymn suffered the following misprint in one edition of a denominational hymnal—"Land my safe on Canaan's shore"..No comment required!

* * *

¶ **A wastebasket shoulder high, large enough to hold a man** stands beside the desk of publisher Nelson Doubleday in a picture recently appearing in our favorite daily. That is our idea of the ideal wastebasket. Ours is parked under the desk in the exact spot where our feet ought to be. It is usually overflowing with snippets of papers, clipped magazines and newspapers, and a few reams of rejected manuscript of our own writing, heaped on the floor around it. We should like to suggest an idea for some inventive genius to work out, and hereby place an order for the first basket manufactured after this revolutionary pattern. Instead of a large basket by the desk we want a wastebasket large enough to put desk, chair and the rest of our outfit inside. That would be the editorial wastebasket de luxe.

* * *

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—Maltbie D. Babcock.

* * *

¶ **"Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality."** This description of the balanced Christian character was given by former Chief Justice Hughes, speaking before the men's Bible class of Calvary Baptist Church, Washington, D.C. This is his home church where he has long held active membership. His father was a Baptist minister. In a day when there are so many temptations to unbalanced thinking and living this recipe deserves careful study. How well do we measure up to this high standard in our own personal lives?

"If every man's internal care,
Were written on his brow,
How many who our envy share,
Would have our pity now."

* * *

¶ **It is well to go back to Ruskin,** now and then, to rediscover his refreshing view point. He saw so much in the things we usually overlook. The following quotation from his "The Crown of Wild Olives" enforces our present appreciation of the home. Well, why not Gothic homes, Gothic stores and factories? But read what Ruskin had to say:

"I notice that among all the new buildings which cover your once wild hills, churches and schools are mixed in due, that is to say, a large proportion, with your mills and mansions; and I notice also that the churches and schools are almost always Gothic, and the mansions and mills are never Gothic. May I ask the meaning of this? for, remember, it is peculiarly a modern phenomenon. When Gothic was invented, houses were Gothic as well as churches; and when the Italian style superseded the Gothic, churches were Italian as well as houses. If there is a Gothic spire at the Cathedral of Antwerp, there is a Gothic belfry to the Hotel de Ville at Brussels; if Inigo Jones builds an Italian Whitehall, Sir Christopher Wren builds an Italian St. Paul's. But now you live under one school of architecture, and worship under another. What do you mean by doing this? Am I to understand that you are thinking of changing your architecture back to Gothic: and that you treat your churches experimentally, because it does not matter what mistakes you make in a church? Or am I to understand that you consider Gothic a pre-eminently sacred and beautiful mode of building, which you think, like the fine frankincense, should be mixed for the tabernacle only, and reserved for your religious services? For if this be the feeling, though it may seem at first as if it were graceful and reverent, at the root of the matter, it signifies neither more nor less than that you have separated your religion from your life."

* * *

"Fear is faithlessness"

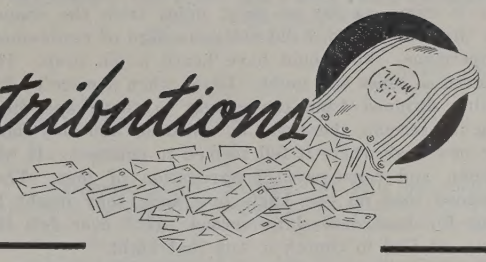
* * *

¶ **Prospects for another long step ahead toward Lutheran unity in America come from the meeting of the National Lutheran Council in Pittsburgh, the last of January.** The editors of our Church papers were the first to take action and offered a recommendation to the N.L.C. to consider greater "co-operative endeavor" and study "the feasibility of setting up an all-Lutheran Federation which would make use of the N.L.C. as its working agency." When this was presented to the N.L.C. the resolution, given below, offered by President R. E. Tulloss of Wittenberg College, was adopted by unanimous vote and a committee appointed to propose action at the next meeting of the N.L.C. Our President Knubel is the convenor.

In referring to a special committee the communication from the National Lutheran Editors' Association and other matters involving questions of Lutheran relationships, the National Lutheran Council expresses its conviction that the time has now come for closer co-operation among all Lutheran bodies in America in a Lutheran federation.

This action is taken in the profound belief that such fuller co-operation is essential to the making of our proper Lutheran contribution toward the preservation of Evangelical Christianity, and with the prayer that, in the providence of God, such a federation may constitute a step toward that ultimate unity of American Lutheranism demanded by the challenge of the future, and so deeply desired and so long hoped for by many, both clerical and lay, in all our general bodies.

Guest Contributions



AIDS TO THE SPIRITUAL LIFE
A BIBLIOGRAPHY

By Rev. William R. Seaman, S.T.D.

The writer is pastor of St. Peter's Church, Stowe, Pa., and a member of the Common Service Book Committee of U.L.C.A. The bibliography was given by Dr. Seaman as a part of a presentation of the subject before the Norristown Conference Sunday School Convention of the Pennsylvania Ministerium. The editor requested permission to print the list of devotional aids. They are not intended to be inclusive but they will be helpful in the selection of materials for the culture of the spiritual life.

BIBLE

The Holy Bible. A new Translation by James Moffat.
The Bible. An American Translation. By J. M. Powers Smith and Edgar J. Goodspeed.
The New Testament in Modern Speech. By Richard F. Weymouth.
The New Testament in Basic English. By Cambridge scholars.

DAILY HELPS

Light For Today. Published monthly by the United Lutheran Publication House.
Walk With Me. Published quarterly by the U.L.P.H. Price twenty cents a year.
The Family Service Book. U.L.P.H. (Excellent, but almost unknown)
Two Minutes with God. By Dr. Paul J. Hoh and his son Philip Hoh.
A Devotional Diary. By J. H. Oldham. Daily devotions over a two month period.
A Diary of Private Prayer. By John Baillie. Prayers for morning and evening.
The Way. By William Pierson Merill. Sermonette for every day in year. Excellent.
My Daily Meditations. John H. Jowett. For every day in the year.
Daily Strength for Daily Need. Compiled by Mary Tileston.

BOOK OF PRAYERS

Prayers New and Old. Published by Forward Movement Commission, Cincinnati, Ohio.
Collects and Prayers. Prepared by the Common Service Book Committee. U.L.P.H.
A Chain of Prayer Across the Ages. Compiled for daily use by S. F. Fox
Prayers for the Christian Year. Compiled by C. M. Addison (For daily use)
The Book of English Collects. Compiled by John W. Suter, Jr. Excellent. Cost $2.90.
Altar Stairs. Joseph Fort Newton. Miscellaneous prayers.
Sursum Corda. A handbook of Intercession and Thanksgiving. Frere—Illingworth.
The Devotions of Bishop Andrews. Devout prayers. Useful to pastors.

A CENTENNIAL HYMN

William A. Dudde

Lord, Who dost summon men to world-wide labors,
Thanks be to Thee for Thine obedient son
Who thought no distance great for human neighbors,
And crossed the seas that Thy will might be done.

Refrain:
Send men to serve Thee, brave mission souls,
Men who will carry the Gospel to the poles.

Down through the ages, saints have seen the vision—
Vision of all men brought into Thy fold:
And though they suffered hardship and derision,
Theirs was a prize of greater worth than gold.

Grant that for those who sought to do Thy pleasure,
Labor for sinners has not been in vain;
Grant we may take from them the priceless treasure,
And for Thy glory, follow in their train.

The author is a student at our Philadelphia Seminary. The hymn was written for the Heyer-Muhlenberg celebration. It is to be sung to the tune "O Zion, haste"

ALL LUTHERAN COMMUNION SERVICE

Reported by Rev. Robert J. Wolf

Pastor Wolf is in charge of the work with Lutheran service men in and about Harrisburg, Pa. He has an ideal background for this work, having been a chaplain in the first world war. He relinquished his reserve officer's status in order to care for the summer conference work required as Intermediate Secretary of the Luther League of America. Age restrictions in the army so far have denied him the privilege of a return to active duty. In this case they deprive the service for the present of a capable and experienced chaplain. Certainly he will serve his church and his country well at Harrisburg.

Just as I was prepared to leave for my new work in Harrisburg, Pastor Hagedorn, field man for the National Lutheran Council phoned me to meet him for conference and later to go to Fort Dix and attend an All-Lutheran Communion Service on January 16th. I proceeded to the home of our service pastor at Fort Dix, Rev. Joseph Kavalek, and together with Pastor and Mrs. Kavalek drove into the camp.

The service was memorable for many reasons. There were 192 Lutheran soldiers, representing all shades and shapes of Lutheranism. Probably all the Lutheran synods in America participated in the service. The service began 25 minutes late to await some of the convoys of

Lutheran lads, for some of them were brought from points in camp as far as eight miles from the chapel. While the men waited, I did not see a sign of restlessness or impatience. You could have heard a pin drop. The men were so tense and quiet. Later when a piece of 2x4 scantling dropped from the ceiling to the chapel floor during the sermon, there was no confusion and only those in the pew near where it fell seemed to notice it. It was a solemn and consecrated congregation of men. They understood that no one knew how soon they might be leaving for hazardous duty abroad. If I ever felt the presence of God in church it was that night.

The service was unique in the fact that pastors of the Missouri Synod, the American Lutheran Church and the United Lutheran Church in America shared in the service. This is the program of worship:

Organ Prelude and Organist—Rev. J. A. Kavalek, (U.L.C.A.)
Hymn—"Now Thank we all our God."
Service—Chaplain Burnis Rogness, (N.L.C.)
Hymn—"Ein Feste Berg"
Sermon—Chaplain G. A. Schellhase, (A.L.C.)
Hymn—"My Faith Looks up to Thee."
Confessional Address—Chaplain Arthur Senne, (Mo.)
The Confessional and Absolution—Chaplain Arthur Sene, (Mo.)
Consecration of Elements—Chaplain Arthur Senne, (Mo.)
Holy Communion—Chaplain E. J. Graebner, (Mo.)
Prayers—Chaplain Julies H. Larson, (Aug.)
Hymn—"Abide with Me."
Benediction—Chaplain Julies H. Laroon (Aug.)
Hymn—"Our Father God, to Thee."

Pastor Kavalek requested the signing of a card, giving name, home address, church connection and other information. Every last lad signed. There will be letters written to the homes and calls made in camp on the basis of these returns.

It was a wonderful service. Perhaps it was the first service of Holy Communion where Lutherans of all synodical connections were in perfect fellowship. I will never forget the experience. If such fellowship is possible in camp, well, you say it, Mr. Editor!

CHAPLAINS, CHURCHES, PASTORS

By Albert L. Evans
Chaplain II Army Corps

There is a problem of cooperation and coordination between the chaplains, the churches, and the pastors. All desire to be of the greatest service to the soldiers of our country, but the question is what can we do, and how best can we do it. Of course, no one has a monopoly on all of the ideas or angles from which to attack this problem, but it might be of some help to speak of a few things, based on a broad practical experience, by one who is doing what he can to help preserve and promote the moral and spiritual welfare of our soldiers.

As a result of World War I experience, the War Department has placed the entire responsibility for moral and spiritual discipline and training squarely upon the shoulders of the chaplains. All other agencies have been carefully excluded. The representatives of the Church in the Army are the chaplains. The Church's approach to the soldiers in the army is through the chaplains. Therefore the importance of close coordination and cooperation between the chaplains, churches and pastors is very important.

Many chapels have been built by the government and placed at the disposal of the chaplains. The chaplains have been relieved of every other duty and responsibility of a secular nature in order that they may devote their time fully to the spiritual welfare of the soldier. These chapels afford the chaplains a new opportunity to perform their ministry in a suitable, well-equipped place. It gives the chaplains a chance for a week-day as well as a Sunday program. Unless the chaplain arouses himself to the opportunity and makes good use of the chapels there are many possibilities that they will be used for some other purpose on week-days. To prevent the chapels from being used for any other purpose than that for which they were built and dedicated, the chaplains are anxious to use the chapels week-days as well as Sundays. To do this they need the cooperation of the churches and pastors.

To mention some of the ways by which this can be accomplished I would suggest the following:

1. The pastors in communities near military camps and the chaplains should make contact with each other and have frequent conferences over their common problems.
2. The chaplains should invite the pastors to preach in their chapels, and the pastors should invite the chaplains to preach in their churches.
3. The same procedure might be followed for mid-week services.
4. The pastors might arrange with the chaplains to take their choirs and musicians to the chapels for musical services.
5. The chaplains might bring musical talent from the camp to the churches for various occasions.
6. The pastors might arrange either for themselves or some of their members to give lectures, illustrated or otherwise, on current topics, good books, Bible themes, etc. There is a desire now on the part of the War Department to orient officers and soldiers concerning current developments in the international military situation, and war measures taken by the United States.
7. There is the possibility of organizing and teaching Bible classes.
8. The chaplains are in great need of discretionary funds in the conduct of chapel services and their functions, for which scarcely any provision is made by the government. Altar furnishings, communion necessities, candles, music, flowers, literature for religious education, etc., are needed.
9. Pastors and people can write to the chaplains of soldiers in their organization or camp, asking them to take particular interest in their spiritual welfare.
10. Pastors and people can send good books, magazines, and small gifts to the men through the chaplain. There are men in the hospital and the guardhouse who need special ministrations, who would appreciate such tokens and remembrances.
11. It is very important that pastors and people write to their soldier friends in the army, asking them to get in touch with the chaplains of their organization or camp, attend their services, and support their work while in the army. The chaplains are always on the lookout for men with Christian training and talents to assist them in their work.
12. Nothing could be finer than to invite groups of soldiers, whom the chaplains recommend, to attend some of the church meetings, entertainments, suppers, or to people's homes.

13. Oftentimes sight-seeing tours can be arranged through the chaplains, which would be of great interest to soldiers in strange communities.

14. It would be a splendid thing to transplant some of the young people's programs intact from the churches to the army chapels, attending them in a body.

15. Nothing could be of more importance to the chaplains in particular, and the military authorities in general, than a close surveillance of moral conditions in the community, especially those adjacent to military reservations. The army desires to keep its soldiers clean morally and physically, but it needs the vital interest of the churches and the people in matters of this kind. This is a big question which needs immediate action and eternal vigilance.

16. In many of these communities there are the U.S.O., the Y.M.C.A., the Red Cross, and other organizations (including Lutheran Service Centers) which are ministering to soldiers and their welfare. It would be well for the churches and the pastors to cooperate with them to the fullest extent. The chaplains desire to have close contact with all such.

17. An attractive directory of the churches, the hour of their services, as well as that of the service organizations, might be prepared and placed on the bulletins of the organizations in the camp. If these were handed to the chaplains, they could attend to the detail of having them posted in proper places in the camp. Much can be done for the soldiers in the community through publicity.

18 Pay day is a great day in a soldier's life, and very soon thereafter he will visit the nearby towns and cities. That is a good time for the churches and people to make a special effort to receive and entertain them. Untold good can be done if this advice is heeded in a practical way.

19. Many soldiers want a decent place in which to stay when they are in town or city. If a list of such places could be made and handed to the chaplain, it would help.

20. Living in the community are the families of many officers and soldiers, who are entire strangers. They should be visited and welcomed in the community and the churches.

N.L.C.N.B.

A BOY'S QUESTIONS

What keeps the stars from falling?
  What makes the world go round?
How can flies walk on the ceiling
  Just like they do on the ground?

Why doesn't it snow in summer?
  Don't the fishes ever get drowned?
Did you ever see any fairies?
  Who lost the knife that I found?

Where do the bees get honey?
  Who finds balloons that are lost?
What makes people bald-headed?
  How much do elephants cost?

What make you tired this evening?
  There's a gray hair in your head.
Wonder what makes me sleepy?
  Good night; I'm going to bed.

—*Exchange.*

Headquarters First Air Force Base Command

Office of the Chaplain
Mitchel Field, New York

January 30, 1942

To the Editor:
LUTHERAN MEN

My dear Sir:

I am sending you, enclosed, for your information, a copy of a Consolidated Report of Chaplains' Activities of the First Air Force for the two quarters ending September and December, 1941.

As chaplain of the First Air Force my duties are administrative and supervisory.

We who have been chaplains in the regular Army over a long period of years have come to evaluate the worth of a chaplain and the work he does on the basis of the number of contacts, group or individual, but especially the individual, which he is able to make.

The outstanding items on the enclosed report in the writer's estimation are the hospital visits, guardhouse visits, welfare cases, personal interviews, and the number of pieces of religious literature distributed, much of which was distributed personally by the chaplains.

It is in these personal and individual contacts where the good chaplain gets in his best and most lasting work.

All chaplains have been most enthusiastic in their praises of their commanding officers for the spirit of co-operation and helpfulness accorded them.

As for the chaplains over whom I exercise supervision much can be said for their ability, enthusiasm, sincerity, and faithfulness to duty. Suffice it to say, they have revealed themselves to be a consecrated lot of young priests and preachers who are doing their utmost to glorify God in their lives and through their Service.

With best wishes,

Gynther Storaasli,
Chaplain, U. S. A.,
Chaplain, FAFBC.

Chaplain Storaasli adds this pleasant word "Thanks for the monthly copy of LUTHERAN MEN. I enjoy it very much."

I ASK YOU—

Dear Editor:—How many excuses for *not* going to church do you accept as good excuses?

Under the general category of **chaff**, I believe we would do well to list a few of those more absurd reasons that some poor souls in **the outer circle** give for staying away from church. (**Chaff**, may we remind the reader, is 'that which the wind driveth away'—the worthless husks separated from the worthwhile seed; and, according to Mr. Webster, is synonymized in terms of conversation as raillery and banter, light and worthless.)

Now see, Rev. Editor, how **light and worthless** are these three of the more threadbare excuses that folks give for **staying away:**

a.) "there are too many hypocrites in the Church."
b.) "who'll cook the Sunday dinner?"
c.) "It's the only time I have to sleep."

You've heard them times numberless, haven't you? Laymen and pastors alike, our ears have given themselves to these disharmonies in patient submission. To be perfectly frank with you, my own spirit can render no longer such serene acquiescence to these hackneyed self-pardons. Usually we are forced to **leave them unanswered** in the interest of **keeping the peace.** We're for a new movement in the Church, we're for asking folks to be honest enough before God and to have enough respect for the Church that if they are going to practice absenteeism from the Church, they will at least search after an apology that makes a reasonable amount of sense.

Robert Burns, for instance, found good reason for not attending a certain church a second time. Apparently he was in a state of dejection—**out of sorts,** when he proceeded to hie his way to a certain little church in the interest, no doubt, of finding a bit of friendly cheer and a word of encouragement. But, alas, this was what he wrote on the flyleaf of the hymnal before he continued on his yet more melancholy way:

"As cauld a wind as ever blew;
A caulder kirk, and in't but few;
As cauld a minister's e'er spak':
Ye'll all be hot ere I come back!"

Now I'm one to contend, that if the weather is miserable and the folks in the pews are unfriendly and the pews are consistently unoccupied and the minister is as empty and cold as the pews, then one has some cause for staying at home. But the great majority of the aforementioned selfpardoners can't honestly point the finger at their church's minister or members or even the pews and give these as their **alibis.** There are good, friendly, sincere pastors; warm, friendly people; fairly well-occupied pews in many churches in most every town and city through-out this land, Mr. Editor—haven't you found that to be so?

And so these **inactive** ones, knowing that they have no good excuses, seek to exculpate themselves by bringing forth such trite utterances as these three we have already mentioned. We hear them day upon day. We know just what to expect. The next time some long-lost brother tells me, when I seek calmly and tactfully to remind him that he ought to be **in church** on Sunday mornings, that he has **no other time to sleep**—I shall be beyond control. May I also be spared that utterly nerve-racking moment, when one more self-satisfied somebody brazenly points out, as if he or she had made a new discovery of some kind, "there are too many hypocrites!" Already we've been forced to enlighten some too well-intentioned home-keepers, whom we have missed from church, that the Sunday dinner can be cooked on Saturday p. m., if it will!

These weak excuses annoy me no end, Lutheran men.

Respectfully,

Quid Habeas.

AN AMERICAN MISSION STORY—CONTINUED!

By Rev. Willard H. Borchers

Pastor Borchers provided the story of the beginnings of his mission just three years ago. By invitation of the editor he tells here the story of its growth to date. It is a typical American mission story, the kind of work your gifts to benevolence make possible. The editor does have a special interest in this missionary. Not too many years ago he came, hand in hand with his sister, to enter the primary department of St. Thomas Lutheran Church, N.Y. City. The editor was his first pastor.

Events have moved rapidly for Bethany Lutheran Church in Belleville, N. J. since March 1939 when Lutheran Men published the story of the plight of this unhoused mission. Perhaps it was the effect of this article on the men of our church when they realized that other Lutheran men were interested in their problems that encouraged them to build.

Accordingly, a church site, 112 ft. x 142 ft., was purchased in August 1939 at a cost of $3,500 and one month later the officers of the New Jersey Conference assisted the pastor in dedicating this church site. Two things stirred the congregation to conclude the effort which was begun in the purchase of this property. One was the fact that as land owners they felt the need of building a beautiful home on their property. The second was their unwillingness to pay taxes on non-productive land. The laws of New Jersey require that property owned by a church is taxable unless used exclusively for purposes of worship.

Mr. Herbert Matz, an architect of New York City, proposed an edifice of exceptional beauty and usefulness for our prominent corner lot. His plans were accepted and ground was broken on May 12, 1940 in the presence of the Rev. Paul A. Kirsch, D.D., the home missions supervisor, and the officers of the New Jersey Conference. The same beautiful weather that characterized the two previous services helped to make the cornerstone laying on July 14, an outstanding event.

The greatest thrill of all came on October 6, 1940, when the doors of the new Lutheran Church in Belleville were opened for the first time and men, women and children crowded the nave, the narthex, and the gallery to share the service of dedication. The total attendance for the three services on that memorable day was 700.

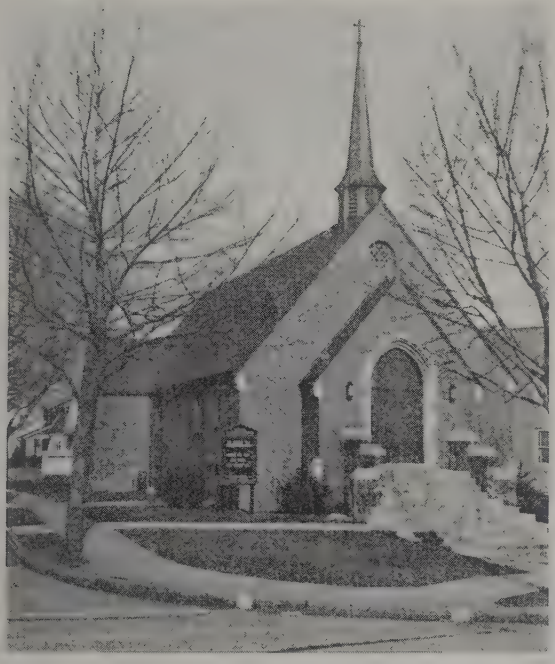
It is difficult to describe the degree of satisfaction which has come as the result of our new building. Attendance has increased tremendously and is still going upward, new members are received at almost every communion service. The townspeople admire the Lutherans for their perseverance and loyalty to the cause of Christ in this community, and more and more visitors attend the service and look to the Lutheran church to minister to their spiritual needs.

On the 10th anniversary of the church in October 1941, the congregation entered into the spirit of birthday gifts by buying for themselves an additional lot, 40 ft. x 100 ft., adjoining the present church property and by presenting the pastor with a cassock and surplice. The Rev. Samuel Trexler, D.D., president of the New York synod brought an inspiring message at a special evening service, well attended by members and friends.

The story of this building effort would not be complete unless due credit were given to the Board of American Missions which supplied the second mortgage and also made possible advance money on the basis of pledges to the congregation from its members. Our congregation knows only too well that the loyal support of all congregations to the benevolence program of the whole Church has been a vital factor in seeing them well established in their new church home. No finer privilege is offered to Lutheran men than that they support a cause which is increasingly aiding our Lutheran Church to minister in the name of Christ in more communities.

"Meseems it renders God great joy to see
Hands striving after His creatively:
Yea that He even left a part undone
That we might finish that by Him begun,
And help Him with our efforts to erect
His house; as masons help an architect.
If this be true that He of us hath need,
O then are we the sons of God indeed."

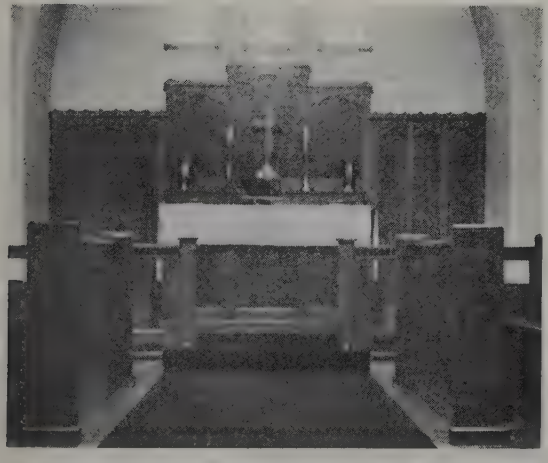
Visual Instruction in American Missions



Bethany of Belleville, N. J.

Now the Church School has this well-appointed hall

The Church School began in this community recreation hall.



A Lutheran altar is symbol of God's grace and man's consecration.

The Church was Born in a Masonic Temple, May 10, 1931

The Executive Secretary's Monthly Message

MR. EARLE W. BADER, 62 East Garrison St., Bethlehem, Pa.

OUR FATHER'S BUSINESS

LENT is the time for sober reflection on the meaning of the cross and passion of Jesus, that we may be moved to repentance and to seek the forgiveness of our sins, and the revival of our spiritual lives.

This year, more than ever, the Brotherhood should promote an evangelical Lent. Our spiritual objectives are a challenge to each one of us to be "about our Father's business." To ignore this challenge is a confession of weakness, and would justify an indictment of insincerity upon our organization. There is absolutely no use setting up any objective that we will not attempt to put into practice.

What better opportunity to make a good start than by volunteering your services to your pastor and church council to conduct a **pre-Lenten visitation** in your congregation and community? A number of Brotherhoods are rendering magnificent service in discovering the unchurched in their community, and bringing them into the congregation.

BRING BACK THE LAPSED MEMBERS

The Pittsburgh synodical Brotherhood under the leadership of Past-president Goodman inaugurated a synod-wide movement in 1940 to promote the **second objective** of the Brotherhood—**Bring Back The Lapsed Members.**

The Lenten season is our opportunity to visit our lapsed and inactive members. There is no job of greater importance than to give our best efforts to close the gap between the confirmed and communing membership in our congregations.

Our latest figures, taken from the 1942 U.L.C.A. year book show a confirmed membership of 1,204,914, and 817,133 communing members. This indicates there are 387,781 confirmed members who did not commune even once in 1940. If the fact that approximately 31% of all confirmed church members do not commune will not move our Brotherhood members to definite action, then we must be sound asleep indeed.

A friend of the Brotherhood recently sent a questionnaire to a number of prominent individuals in the U.L.C.A. asking for a frank opinion regarding the Brotherhood and its program. I can not reveal the confidential answers, but it was the almost unanimous opinion of these leaders that the future growth of the Brotherhood depended upon a more practical plan and persistent effort to promote the objectives in the local congregation.

We cannot over-emphasize the fact that the real purpose of the Brotherhood is not concerned with organization and finances. The Brotherhood's real mission is the enlistment of our manpower for Christian service.

We invite you to write to **Brotherhood headquarters** for suggestions to help you plan a successful **pre-lenten visitation.** Upon request, the Board of Social Missions, 39 East 35th Street, New York City, N. Y., will send you a leadership tract, "Training The Lay Evangelist," also two helpful pamphlets, "Reclaiming Lapsed and Indifferent Church Members" and "We Lutherans." Another helpful tract in your evangelism effort is the "Multiplication of Usable Personalities" which can be ordered from the United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa.

INCOME OBJECTIVE

The Omaha convention approved the recommendations of the executive board that hereafter the term income objective be substituted for budget; that the income objective for each of the years of 1942 and 1943 be $2,000,000; and that distribution of funds received on income objective be made on the following basis:

Board of Foreign Missions	30.00%
Board of American Missions	36.50
Board of Education	9.45
Board of Social Missions	2.00
Board of Ministerial Pensions & Relief	12.64
Board of Deaconess Work	2.45
Parish & Church School Board	1.22
National Lutheran Council	1.25
American Bible Society	.25
United Lutheran Church Treasury	4.24
	100.00%

The **sixth objective** of the Brotherhood—**To Meet the Apportionment of the Congregation in Full** places our manpower squarely behind our Church's effort to raise the minimum of $2,000,000 annually for our Church program.

As I have already stated, it will be necessary for the Brotherhood to get down to **brass tacks** in promoting our objectives in the local congregation. A special committee should be carefully selected to make a survey and suggest plans to your pastor and church council for the effective promotion of each of the six objectives.

The eyes of the whole Church are focused on the Brotherhood's unselfish efforts to promote the whole program of the whole Church. It would be well to re-read the February topic, Strengthening The Home Church, in which Secretary Getz reminds us of a well-known fact, that the "missionary work of the Church never gets ahead of the stewardship sense of the people."

Brethren, this is our opportunity to make **Brotherhood** and **Stewardship** synonymous in the minds of our people.

LOUISVILLE CONVENTION NOTES

The time for the Louisville convention is only a little more than six months away. The local committee under the leadership of Chairman Lawrence F. Speckman, Vice-President of the U.L.C.A. Brotherhood, has been meeting regularly throughout the winter season. The various subcommittee chairmen have been selected, and elaborate plans for the entertainment of the delegates have been completed.

We are happy to announce that despite the priorities on metal, our delegates will find a handsome convention badge awaiting them upon their arrival.

We are also doing our part at Brotherhood headquarters. The hotel reservation forms have been approved, and the advance registration blanks will be ready for mailing immediately after Easter.

In the meantime, a committee is busily engaged with the convention program, and a special meeting of the administrative committee to consider a theme and program for the Louisville convention was held at the Mt. Airy Theological Seminary, Philadelphia, Pa., on Saturday, February 14th.

The committee unanimously accepted the invitation of the Memorial Lutheran Church, Louisville, Ky., Rev. A. G. Belles, pastor, to hold the opening convention service in that church on Sunday October 11, 1942.

THE BROTHERHOOD VISITS OUR SEMINARIES

Continuing the practice started last year, arrangements have been made for a representative to present the purpose and program of the Brotherhood to the senior classes of our U.L.C.A. seminaries. Each member of the senior classes will receive a year's complimentary subscription to LUTHERAN MEN and a packet of Brotherhood literature.

The officers of the Brotherhood extend their sincere appreciation to our seminaries for their courtesy in assigning a regular lecture period for the use of our Brotherhood speakers. Here is the schedule of assignments:

Chicago Theological Seminary ....Earle W. Bader
Gettysburg Theological Seminary..Earle W. Bader
Hamma Divinity School ...Lawrence F. Speckman
Northwestern Theo. Seminary.....Earle W. Bader
Philadelphia Theo. Seminary.....Earle W. Bader
Southern Theological Seminary....Earle W. Bader
Waterloo Theological Seminary....Alfred Kennard
Western Theological Seminary...William F. Kedde

"THE DEACON AND WORSHIP"

A new 64-page study book for church councilmen entitled **The Deacon and Worship** has just come from the versatile pen of our beloved editor. This excellent book is devoted to the idea that the members of our church councils should be fully informed and ready to assist their pastor in developing the worship-life of the congregation.

The Deacon and Worship answers many questions that our laymen have always wanted to ask regarding the Common Service, liturgics, Christian symbols, the holy communion, and family and personal devotions.

The Deacon and Worship is a companion book to **Forty Thousand Strong** and I suggest that your Brotherhood write immediately to the United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa., for sufficient copies of Dr. Traver's book at 20c each to be presented as gifts to the members of your church council.

GET THAT RENEWAL NOW!

Our circulation department invites the cooperation of all Brotherhood secretaries in securing a prompt renewal of their LUTHERAN MEN subscriptions. A laxity on the part of some of our correspondents entails a needless waste of time and postage in mailing repeated subscription notices.

A study of our lapsed subscriptions indicates that more than 75% could have been renewed if a personal contact had been made prior to the time when the subscription became too far in arrears.

A lapsed subscription is not merely a matter of finances that concerns only Brotherhood headquarters and the editor. A lapsed subscription is usually a forerunner of something more serious. In indicates that some interested worker is no longer active, and may be eventually lost to Christ and His Church.

If you really believe that **Every Lutheran man needs** LUTHERAN MEN, then you will help us to realize that goal, by going after your renewals **promptly.**

However, no magazine can exist on renewals alone. It is on the basis of new subscriptions that we measure its growth. LUTHERAN MEN has set a goal of 3,500 new subscriptions by September 1942. What are you doing about it?

A NEW BROWN AND GOLD CHARTER SEAL

Brotherhood headquarters is a busy place these days, as we record the 1942 dues payments and mail the new lithographed brown and gold dues seal. Many 1941 dues payments were also received during the period ending January 20, 1942. Our sincere thanks are extended to each one of the 26 men's organizations listed below:

U.L.C.A. Brotherhood Membership Dues

December 21, 1941—January 20, 1942.

1941 dues—renewal

St. John's Lutheran Brotherhood, Emmaus, Pa.	$ 5.00
St. John's Lutheran Brotherhood, Elwood, Ind.	5.00
Our Saviour Lutheran Brotherhood, Baltimore, Md.	5.00
Grace Lutheran Brotherhood, Louisville, Ky.	5.00
Grace Lutheran Brotherhood, Prosperity, S. C.	5.00
St. John's Lutheran Brotherhood, Mickleys, Pa.	7.50
Nativity Lutheran Brotherhood, Chester, Pa.	5.00
Good Shepherd Lutheran Brotherhood, Philadelphia, Pa.	5.00
Immanuel Lutheran Brotherhood, Philadelphia, Pa.	5.00
St. John's Lutheran Brotherhood, Overbrook, Philadelphia, Pa.	7.50
Trinity Lutheran Brotherhood, Norristown, Pa.	5.00
Grace Lutheran Brotherhood, Bethlehem, Pa.	5.00
St. John's Lutheran Brotherhood, Salina, Kans.	7.50

1942 dues—renewal

St. John's Lutheran Brotherhood, Sterling, Ill.	7.50
Calvary Lutheran Brotherhood, West Chester, Pa.	3.00
Immanuel Lutheran Brotherhood, Jackson, Mich.	5.00
Hope Lutheran Brotherhood, Detroit, Mich.	10.00
First Lutheran Brotherhood, Philipsburg, Pa.	7.50
Grace Lutheran Brotherhood, Casper, Wyo.	5.00
St. Paul's Lutheran Brotherhood Missouri Valley, Iowa.	3.00
St. Matthew's Lutheran Brotherhood, Princeton, Ill.	7.50
Trinity Lutheran Brotherhood, Parr, S. C.	7.50
Holy Trinity Lutheran Brotherhood, Little Mountain, S. C.	5.00
Bethany Lutheran Brotherhood, Burlington, Iowa.	7.50
St. Mark's Lutheran Brotherhood, Fremont, Ohio	3.00
St. Paul's Lutheran Brotherhood, Chicago, Ill.	5.00

PERSONAL CONTRIBUTIONS AND ANNIVERSARY OFFERINGS

The confidence and loyalty of our Brotherhoods and individuals is demonstrated by the 55 anniversary offerings and personal contributions received during the month. It should be remembered that practically all Brotherhoods listed below also paid their annual membership dues, and that these free-will offerings are a further evidence of their desire to bring the benefits of the Brotherhood to other congregations who do not have organized men's work.

We are indebted to Mr. Charles H. Esser, Kutztown, Pa., newly appointed chairman of our U.L.C.A. Brotherhood finance committee, for his initiative and enthusiasm in soliciting the following **special contributions** from our brethren, who are showing their faith in the Brotherhood with their dollars. To each one of these, we return a hearty **"Thank You"** and ask for their prayers for our success in organizing the manpower of the Church for greater service for the Kingdom.

CONTRIBUTIONS

December 21, 1941—January 20, 1942

23rd ANNIVERSARY OFFERING

St. Paul's Lutheran Brotherhood, Huntington, W. Va.	$10.00
Trinity Lutheran Brotherhood, Parr, S. C.	8.75
First Lutheran Brotherhood, Dallas, Texas	12.10
Epiphany Lutheran Brotherhood, Camden, N.J.	.59
Atonement Lutheran Brotherhood, Washington, D. C.	6.34
Holy Comforter Lutheran Brotherhood, Baltimore, Md.	8.00
North Austin Lutheran Brotherhood, Chicago, Ill.	26.30
First Lutheran Brotherhood, South Sioux City, Nebr.	5.00
Trinity Lutheran Brotherhood, Longview, Wash.	11.10
Grace Lutheran Brotherhood, Bessemer City, N.C.	3.00
Advocate Lutheran Brotherhood, Philadelphia, Pa.	8.00
Immanuel Lutheran Brotherhood, Jackson, Mich.	4.30
St. Paul's Lutheran Brotherhood, Waukegan, Ill.	3.66
Holy Communion Lutheran Brotherhood, Detroit, Mich.	3.25
Trinity Lutheran Brotherhood, Bangor, Pa.	5.00
Grace Lutheran Brotherhood, Casper, Wyo.	3.50
St. John's Lutheran Brotherhood, East Liverpool, Ohio	9.82
Zion Lutheran Brotherhood, Niagara Falls, N.Y.	6.75
St. Paul's Lutheran Brotherhood, Newark, Ohio	5.75
St. Luke's Lutheran Brotherhood, San Antonio, Texas	2.96
Trinity Lutheran Brotherhood, Mt. Pleasant, Pa.	3.64
St. Paul's Lutheran Brotherhood, Chicago, Ill.	10.75
Tabor Lutheran Brotherhood, Buffalo, N.Y.	1.50
St. John's Lutheran Brotherhood, Salina, Kans.	4.12
St. Paul's Lutheran Brotherhood, Red Hill, Pa.	4.50
St. John's Lutheran Brotherhood, Waterloo, Ont., Canada.	7.65
First Lutheran Brotherhood, North Platte, Nebr.	2.00

BUDGET CONTRIBUTIONS

Mr. Arthur P. Flack, Washington, D. C.	5.00
A Friend, Philadelphia, Pa.	10.00

SPECIAL CONTRIBUTIONS

Mr. Claude Barndt, Telford, Pa.	2.00
Mr. Nevin Loux, Sterling, Ill.	5.00
Mr. Wm. Bucholz, Egerton, Wis.	5.00
Mr. George S. Yost, Baltimore, Md.	15.00
Mr. E. B. Graeber, Charlotte, N.C.	2.00
Mr. Edgar B. Heckman, Carlisle, Pa.	10.00
Mr. E. M. Kleckner, Mifflinburg, Pa.	5.00
Mr. C. L. Freed, Red Hill, Pa.	2.00
Mr. S. W. Gramley, Millheim, Pa.	5.00
Mr. J. K. Jensen, Janesville, Wis.	5.00
Mr. H. L. Bishop, Lansdale, Pa.	5.00
Elias Lutheran Brotherhood, Newmanstown, Pa.	5.00
Mr. Henry Fox, Johnstown, Pa.	5.00
Mr. B. F. Hofer, Defiance, Ohio	2.00
Mr. Warren Roberts, Bethlehem, Pa.	5.00
First Lutheran Brotherhood, Rockville, Conn.	5.00
Mr. H. D. Fry, Hickory, N. C.	2.50
Mr. L. C. Smith, Jersey City, N. J.	5.00
Mr. Ervin A. Shaffer, Harrisburg, Pa.	2.00
Mr. Peter P. Hagan, Philadelphia, Pa.	10.00
Mr. Geo. R. Weitzel, Baltimore, Md.	2.50
"Anonymous", Allentown, Pa.	2.00
Mr. Chris. Hauff, Nashville, Tenn.	2.00
Mr. J. B. Faris, Washington, D. C.	5.00
Wesleyan Men's Bible Class, Riverton, N.J.	5.00
Mr. Wm. H. Patrick, Jr., Philadelphia, Pa.	1.00

IRON MOUNTAIN LUTHERAN BOYS SCHOOL

Receipts at Brotherhood Headquarters, Bethlehem, Pa.
December 21, 1941—January 20, 1942

St. Paul's Lutheran Brotherhood, Albuquerque, N. Mex.	$ 6.00
Grace Lutheran Brotherhood, Fairmont, W. Va.	17.00
Trustees, Lutheran Synod of Virginia	7.24
St. Paul's Lutheran Brotherhood, Eggertsville, N.Y.	5.00

I WOULD BE SIMPLY USED.

"I would be simply used,
Spending myself on humble task, or great;
Priest at the altar, keeper of the gate,
So be my Lord requireth just that thing
Which at the needful moment I bring.
Oh joy of serviceableness divine!
Of merging will and work, dear Lord, in Thine,
Of knowing that results, however small,
Fitly unto Thy stream of purpose fall.
I would be simply used."

Anon.

LUTHERAN MEN AT WORK

By Rev. Henry W. Snyder, Jr.

● **Two service pastors have been placed in eastern Pennsylvania and New Jersey territories by the Service Men's Division of the N. L. C.** The Rev. Robert J. Wolf will minister to men at Indiantown Gap, with his offices at Harrisburg and Lebanon. The Rev. Joseph A. Kavalek will serve in the same capacity at Fort Dix, with his headquarters at Trenton.

● **The Camp Wolters, Texas, "Church Bulletin" indicates the important role of Lutheran chaplains at this army center.** Three Lutheran chaplains are stationed on the post: Chaplain Joseph Conrad, Augustana; Chaplain John H. Laughner, United Lutheran; and Chaplain Paul H. Panning, Missouri Synod. There are six new army chapels on the post, with regular worship services each Sunday morning and Sunday and Wednesday evenings.

● **St. Mark's Brotherhood, China Grove, N. C., has "adopted" its boys in service.** Each member accepts the responsibility of regularly contacting one boy, writing letters to him and sending him the Army and Navy Service Book. L. W. Shimpock is president of this Brotherhood, and the Rev. W. T. Nau, pastor of the church.

● **New officers of St. Mark's Brotherhood, Conshohocken, Pa., were installed at a father and son banquet held in the church, January 10.** Howard Ferrier is the president for 1942. Among the speakers at the banquet were Harold D. Foster, president of the East Penn Conference Brotherhood, and the Rev. Paul W. Kapp, Audubon, New Jersey, who spoke on "The Father and Son Relationship".

● **The exchange of local Brotherhood papers fosters a constant flow of helpful ideas.** The "Brotherhood Breezes" of Trinity Brotherhood, Charleston, W. Va., is very widely circulated among Brotherhood leaders of its synod. Several loyal members of the Trinity Brotherhood have launched 33 new subscriptions to Lutheran Men in homes of their congregation where there are prospective Brotherhood members.

● **Midland College, Fremont, Nebraska, informs "Lutheran Men" that it has adopted a nine-point program of policy in relation to the war emergency.** Many classes will run throughout the year; students will be allowed to increase their academic load; and a few courses will be dropped to make way for emergency training. Because of the burden of transportation and the intensification of calls for defense contributions, the annual tour of the Midland College choir has been cancelled.

● **Hartwick College has adopted a three year program for the duration.** Practically all our colleges are working out similar plans for speeding the young men and women to their degrees and into their place in the lines of defense for the nation. It will be possible for the exceptional student at Hartwick to complete undergraduate work in three years and one summer session. Slower students will need two summer sessions in addition to the three regular years.

* * *

Next Month.

A sermon, "High Flight" by Rev. Hermann F. Miller, D.D.

American Federation of Lutheran Brotherhoods

Secretary: Mr. Harold Ellison, 135 South LaSalle St., Chicago, Illinois

Officers
President—Mr. J. Milton Deck, fjjr Nassau Road, Philadelphia, Pa.
Vice-President—Mr. Einar Carlson, Guardian Building, Cleveland, Ohio.
Vice-President—Rev. T. H. Quanbeck, Oak Grove Seminary, Fargo, North Dakota.
Vice-President—Mr. George Reinke, 836 N. Central Avenue, Chicago, Illinois.
Secretary—Mr. Harold Ellison, 135 South LaSalle St., Chicago, Illinois.
Treasurer—Mr. Birger Swenson, Augustana Book Concern, Rock Island, Ill.

AMERICAN LUTHERAN CHURCH PLANS SYNODICAL BROTHERHOOD ORGANIZATION 1942

Another Army Being Organized

A meeting was held in Chicago on December 6, 1941, with practicaly all districts of the American Lutheran Church represented to formulate plans for the organization of a synodical Brotherhood. Such organization will probably take place during the American Lutheran Church Convention which will be held in Mendato, Illinois, 1942.

Dr. Wm. G. Sodt, chairman of the commission on Brotherhoods, presented the following program for study and work for the Lutheran Brotherhoods of the American Lutheran Church:

MEN FOR THE MASTER

A Program of Study and Work for Lutheran Brotherhoods of the A. L. C.

An informed Church is an intelligent Church. An intelligent Church is an enthusiastic Church. An enthusiastic Church is a working Church. The Brotherhood organization might well strive to develop such a Church. A few general lines of development are suggested here:

The Local Congregation.
- Its organization.
- Its functions.
- Its finances.
- Its program.

The Congregation at Work in—
- Worship.
- Religious Education.
- Charity.
- Music.
- Recreation.

The Obligations of the Congregation.
- To its own membership in general.
- To the community of which it is a part.
- To the youth of the land.
- To the unchurched.

The Broader Aspects of the Church.
- Its district organizations.
- The American Lutheran Church.
- The American Lutheran Conference.
- The National Lutheran Council.
- The Lutheran World Convention.
- The Problem of Lutheran Unity.

The Relation of the Church to Programs of Work.
- Missions at home and abroad.
- Christian Charity.
- Christian Education.
- Superannuated pastors.

The Church and Problems of the Day.
- Capital and Labor.
- Te underprivileged.
- Government in all its aspects.
- International questions.

The Organization of the Church.
- Functional.
- Financial.

This is being passed on to the readers of this page with the hope that many Brotherhoods can secure a vision of the work that lies before them in congreational work.

MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye,
I don't want to stand, with the setting sun,
And hate myself for things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience-free.

—Anon.

Department Editor: REV. C. P. WILES, D.D.,
Editor of the Parish and Church School Board,
1228 Spruce Street, Philadelphia, Pa.

THE ARM OF THE MEN'S BIBLE CLASS

The Class with a Long Arm

The men's Bible class has been in existence long enough now to have thoroughly established itself, to know its own mind and purpose and to serve both the congregation and the denomination of which it is a part. We shall think of it here in connection with the congregation to which it belongs.

It should reach into every home of the parish. It should draw its membership from the entire field to which the congregation ministers. It should be impartial in its outlook and non-prejudiced in its approach to the problems that are common to the community and peculiar in any respect to its constituency.

The class with the long arm will desire to go over the membership roll of the congregation to discover the field of its immediate possibility. Every man in the local church should in some manner be identified with the adult class. This group, which will be considerable, will form the nucleus and the backbone of the organization.

There are times when it is unusually difficult to get all these men to see that it is both their privilege and their duty to belong to such a class. They should be among its members both for their own sakes, and for the sake of others, both inside and outside of the congregation. If the group cannot depend on the loyalty and the consistent support of the men who belong to and worship in the same congregation, it will be handicapped as it tries to secure the interest of those on the outside.

But why raise this question? Such support is very generally forthcoming. These groups of men throughout our body have become a source of sincere and wholehearted encouragement.

But the men's Bible class should reach the outsider also. With all of our efforts we have not by any means won all the men within our parishes, and who rightfully belong to us. But the efforts of our men have generally been both consistent and persistent. They know how to visit, how to use the telephone and how to write postal cards. Committees have been on the job and are on the outlook for those who do not attend Sunday school anywhere.

The Class with a Strong Arm

Every pastor and every active layman knows that it is one thing to bring men into the class and it is quite another thing to hold them. To maintain their active interest and loyal support taxes the genius of our most resourceful leaders. But that does not characterize our groups of men alone. Let us not be concerned about it over-much.

Have you not felt that men are generally loyal to any organization when they receive what they have the right to expect from it? They may like to be amused at times, but I know that they like to be fed always, and in this instance with the helpful and wholesome food from the Book itself. They receive none too much of it on the days that intervene between Sundays, and they have the right to insist that they receive it from our hand.

They like a class that is cordial and friendly. In these days the world is pretty cold and hard. For the most part its law is an eye for an eye, and a tooth for a tooth. But with us it should not be so. They want to be made feel they are welcome among us, and their idea of this feature may go further than ours does. The thought of belonging in the deepest sense is a welcome one with them. They care little for the unsubstantial and the frothy. They are too genuine for that.

One of the sources of discouragement in our work with the men is found in the fact they so often move from place to place. Many of them are not permanent dwellers. We cannot help this condition. But we should make every possible effort to hold them and to build them up in the faith so long as they are with us. This calls for a strong program, faithful leadership, good teaching and helpful comradeship. There is no advantage in gaining one if at the same time we lose another. Are we able to hold the men? Is what we offer them sufficient to keep them loyal? A strong arm is quite as important as a long arm.

The Class with a Warm Arm

There are always those in our classes who need special attention and care. There are the unemployed, the sick, the unfortunate and the neglected. We shall always have these with us, and they had better be with us than with many another group. Perhaps there are the hangers-on also. There are a few who would put something over on the class; but even these should not make us suspicious or leave us with a cold heart. It is better to be patient with a few who are actuated by mixed motives than to have the quality of mercy and sympathy to drop dead within us.

Every men's class knows how many are the genuine calls for sympathy and assistance. Each case must be given consideration according to its merits. Every hard and fast rule will break down before it gets to first base. No man can be sure that every person our Lord helped was worthy of one-tenth of what he received. Our desire to do good must not be chilled by an occasional failure to size up the situation correctly.

I am speaking of a warm, understanding and sympathetic approach to all the problems that arise in connection with the direction of the men's class, and that means of course with every individual in the class. The spirit and the attitude count for infinitely more than any body of rules that may be drawn up. If men are looking for genuineness and sincerity they should find them in our midst. Keep fellowship in the class strong. Let our welcome to one another be sincere and hearty. The flow of soul is absolutely indispensable in the work we are trying to do.

The class with a long arm, and the class with a strong arm, and the class with a warm arm is in a position to render a ministry that few will ever forget.

Christian Stewardship

Editor: *Secretary* ARTHUR P. BLACK, The Laymen's Movement,
1427 Eye St., N.W., Washington, D.C.

Time Treasure Talent

"The Deacon And Worship"

This is the title of the first of a series of study books for church councilmen, covering their duties and responsibilities as well as their rights and privileges. The series is being sponsored by the committee of executive secretaries, as a further development of the promotional plan. The author of **The Deacon and Worship** is Rev. Amos John Traver, D.D., pastor of our Evangelical Lutheran Church, Frederick, Md. If the other books in the series cover their subjects as interestingly and comprehensively as this first one it will be a classic series for our forty thousand church councilmen. **The Deacon and Worship** should be required reading not only for members of the church council but for **every confirmed member in our United Lutheran Church in America.**

Worship Primary-Business Secondary

In his brief introduction Dr. Traver says: "It may be surprising to some deacons to learn that they have any **responsibility for worship.** They have an idea that they have been entrusted only with the business affairs of the congregation. . . . Such an idea stops short of the really big things. Business efficiency is highly important in the church, **but it is not an end in itself.** . . . The responsibility for guiding the worship life of the congregation is too great for any one person to carry alone. The pastor needs the assistance of a faithful and intelligent church council in this, as well as in all other activities of the congregation. . . . May God stir within the heart of each Lutheran deacon the high purpose to be **both intelligent and devout** in the duties of his office."

Admirably Adapted For Reading Or Study

This study book is admirably adapted for general reading as well as special study. That's why it should be required reading for every confirmed member of every congregation as well as for every member of every church council. This suggestion is repeated for emphasis. But to be more specific: this study book is brief and to the point. It will stir the conscience of any church councilman who will read or study it with an open mind. It is simply written. Its style is engaging. It "plays up" our matchless Lutheran service in non-technical language that is at once entertaining, instructive, and inspiring.

Contents Reveals Author's Purpose

There are 10 chapters of 5 or 6 pages each. The chapter titles reveal the author's purpose more clearly than any personal explanation, so we'll let them speak for themselves: 1) What is Worship? 2) Meeting the Common Service. 3) Liturgical Whys. 4) A Variety of Responsibilities. 5) Christian Symbols. 6) Music and Worship. 7) Receiving the Sermon. 8) The Holy Communion. 9) Family and Personal Devotions. 10) What Worship Does in Me.

Following each chapter title is a suggested passage of Scripture to be read. At the end of each chapter there is a series of questions for discussion. There are a number of forceful quotations in the text.

The Deacon and Worship pictures the beauties of our **Common Service Book** in a way that will be a revelation to the average church councilman. The author takes nothing for granted. He explains our Common Service as though the reader (whoever he may be) is still in the kindergarten, when it comes to knowing facts that should be familiar to every confirmed member, and **where to look in the Common Service Book to find what he** wants to find. It is a blessing that Dr. Traver had the courage to write that way, instead of writing "over the heads" of nine out of every ten people who will read **The Deacon and Worship.**

Our prophecy is that any church council that will make a devotional as well as a practical study of this 64-page booklet will be richly rewarded spiritually, and will have the satisfaction that comes with increased harmony in the congregation as well as the church council—increased church attendance—increased number of communicants—increased interest throughout the membership—**and increased financial receipts** 1) for current expenses, 2) for benevolences, 3) for loose offerings. All of which leads us to say again what we have been saying regularly through the years, that the way for any congregation to "solve the money problem" is not to talk money, but to promote harmony (beginning with the pastor and the church council), and build up the church attendance.

If local Brotherhoods everywhere—more than 1,800 of them—do not push this study book for church councilmen in dead earnest they will be overlooking one of the greatest opportunities they ever had to do a real constructive work in their respective congregations. In hundreds of congregations it will be an easy thing to do, as members of the local Brotherhood are members of the church council, also.

Grand News From The "Old Dominion"

The annual meeting of the Virginia Synod was held February 3-6 in Roanoke, and if all the synods "came through" in 1941 as did the Old Dominion there's plenty of good news on the way. Note these high-lights: apportionment paid during calendar year 1941 was $39,286—or 73%, to compare with $36,668—70% in 1940: Increase, $2,618. . . . **There has been an unbroken increase each year since** 1936 when the apportionment paid was $30,061. Thus the total gain over this 6-year period was $9,200 plus. . . . . Pledges for 1942 income objective exceed pledges for 1941 by $3,618—an all time high! . . . During 1941 the synodical treasurer handled $92,000, which evidences sizable free-will-offerings for special contributions in addition to the regular apportioned benevolence for the synod and the United Lutheran Church in America. . . . Only one congregation in the Virginia synod failed to give anything for benevolence during 1941—and that one was in the mountain mission. . . . This synod takes special appeals from outside, like The Anniversary Appeal and Lutheran World Action, seriously. . . . There were 64 pastors in charge of Virginia synod congregations last December—and 68 Every Member Visitations. More Visitations than pastors! That happened last year, too. **Yes, there is a direct relationship between the Every Member Visitation and free-will-offerings for benevolences!**

Topic for the Month

Rev. Arthur H. Getz,
Associate Secretary of the Parish and Church School Board,
1228 Spruce Street, Philadelphia, Pa.

APRIL TOPIC
DEVELOPING CHRISTIAN LEADERS

AIMS: (1) To discover what provision is being made by Lutheran institutions, by the Board of Education, and by the local congregation, to develop Christian attitudes and life on the part of its students and what steps the Brotherhood could take to promote the development of Christian leaders.

(2) To discover what steps the Brotherhood could take to provide the leadership necessary to safeguard the spiritual welfare of our soldiers, sailors, marines, and airmen.

NOTE: As originally planned the April topic was to confine itself to a study of higher Christian education. However, our nation's entry into the second World War has created an emergency which affects the Church as well as the State. Our Lutheran boys are being called to the colors by the thousands, and no one can foresee where they will be required to serve. The Church must follow its sons with its spiritual ministrations wherever they may go. To this end the Service Commision of the National Lutheran Council is establshing service centers near camps, and is cooperating with the government, with army chaplains, and with camp pastors to take all possible steps to meet the needs of the young men who have been called into the service of their country. Our Lutheran colleges and seminaries are doing everything possible to provide the leadership needed for this national emergency, and the American Federation of Lutheran Brotherhoods has already indicated that it will lend its last ounce of support to caring for the men in the service. It is therefore fitting that our April topic should give consideration to steps which the Brotherhood might take to support the work of our colleges and seminaries, and also what might be done to safeguard the spiritual welfare of our men who have entered the armed service of our country.

Because considerable space is being devoted to three supporting articles in this issue of **LUTHERAN MEN** the topic material must of necessity be very brief and largely in outline form. Special attention should be given to the following articles: **Why Church Related Colleges?** by President Levering Tyson, LL.D. and **A Seminary Course**, by President E. C. Cooper, Ph.D.

Worship

Hymn, "Come, Holy Ghost, Our Souls Inspire"—No. 142 **C.S.B.**, or No. 106 **P.S.H.**
Scripture: Psalm 46
Free Prayer.
Hymn, "God Bless Our Native Land"—No. 489 **C.S.B.**, or No. 362 **P.S.H.**

The Topic

Someone has said, "The greatest defense of America is the Christian colleges which develop Christian leaders loyal to Christian ideals, to the work of the Church, and to the best principles of our nation. These colleges are supplying the soldiers of civilization whose foresight is increased by spiritual insight. These soldiers recognize that a mere military victory may be a defeat for the cause of democracy and the work of the Church. The new world into which we shall enter after the signing of the peace terms requires men and women who can think clearly, and consistently and courageously. Persons trained only in the atmosphere of materials and of economics will not be able to solve the problems of such a world. Spiritual insight, born of Christian conviction and character, will be needed then. The Church is making a continuous contribution to the common defense by developing the sensitive conscience, and the Christian character, and by extending the Christian faith to those men and women who are destined to be the leaders of tomorrow. Our support of Christian higher education determines whether our sons and daughters, born in the Christian tradition, shall be abandoned to a culture in which Christ is not the centre. This is the real crisis! This is the present crisis!"

The fact dare not be overlooked that the future of the Church, yes, and the future welfare of the world, is closely related to the Church's educational program. Dictators have used educational programs to inculcate their principles into the minds of men, and the Church must use educational programs to teach its faith and principles without reservation. Who could better serve in this educational work of the Church than those who have been trained in the Church's colleges and seminaries? The work of the Church and the welfare of the world will go forward with the work of Christian schools.

Our topic might be discussed under the following five headings. The sub-divisions under each main heading are not exhaustive but merely suggestive. The list might well be increased as members of the Brotherhood add their own suggestions. In connection with I and II, Committee No. 1 appointed at the March meeting should be given an opportunity to report In connection with IV, Committee No. 2 should present its report. If the various items discussed under each main heading were written on a blackboard the practical value of the month's study would be increased.

I. *What Our Colleges Are Doing to Develop Christian Leadership.*

(The emphasis is upon the words *Our* and *Christian.*)

1. They provide instruction that takes into account the spiritual as well as the material realms of life.
2. They nurture continued Christian growth through chapel services.
3. They provide opportunities for participation in the life and work of established congregations of the community.
4. They provide thoroughgoing Bible courses which take into consideration the latest findings of scholarship and courses in *Christian* ethics.
5. They provide sound counsel and personal guidance for each student.
6. They provide students with a Christian environment. (The distinctive contribution of our Lutheran colleges is not to be found in the fact that the teaching in class rooms is necessarily radically different from that of non-church institutions, but rather in the total spirit that prevails. At our Lutheran colleges the teachers are men and women who are professedly Christian and who are not ashamed to let students know that they are Christians. As students go to chapel or to churches in the community they find their teachers there. As students pursue their studies of history, sociology, economics, chemistry, physics, or any other subject, it is not unusual to hear a fellow student or a professor reverently refer to something that is definitely religious. It is taken for granted that Christianity permeates and undergirds every phase of life and work. It

is this total Christian atmosphere that distinguishes the Lutheran college from non-church institutions.)

Anyone who is in doubt concerning the value and importance of church-related colleges should re-read Dr Tyson's article in the current issue of **LUTHERAN MEN.**

II. *What Seminaries Are Doing to Develop Christian Leadership.*

1. They provide thorough instruction in the Word of God, training students to apply that Word to all of life's situations.
2. They lead to a thorough acquaintance and full appreciation of the Church's worship, teachings, institutions, and practices.
3. They acquaint students with the Church's history.
4. They provide guidance for practical Christian service in the pulpit, class room, group meetings, at the sickbed, in homes, and in the community.

For detailed information concerning seminary courses, read again Dr. F. C. Cooper's article in the current issue of **LUTHERAN MEN.**

III. *What Brotherhood Men Can Do to Develop Christian Leadership.*

1. Acquaint members of the congregation with the colleges and seminaries of the United Lutheran Church, particularly the college and seminary supported by their own synod.
2. Arrange to have representatives of their college and seminary speak to various groups in their congregation.
3. Give special recognition to students of the congregation before they go away to school (names printed in bulletin, parties, special services, prayers on their behalf, special communion services, etc.)
4. Keep in touch with students while at school (send bulletins, personal letters, invite them to participate in special services, etc.)
5. Give them a definite place and responsibility in the work of the congregation when they come home on visits.
6. If living in a community where there is a college or seminary invite students into your home and make room for them in the program of your church.
7. Enlist promising young people for full time Christian service.
8. Send the names and addresses of students to pastors in student centres.
9. Provide such thorough Christian instruction in the local congregation that students will be thoroughly grounded in the faith before entering college.
10. Give financial support to worthy students.
11. Give personal and group financial support to Lutheran colleges and seminaries.
12. Advocate the cause of Christian higher education as a suitable object to remember in wills or with special gifts.
13. Pray for our colleges and seminaries, their faculties, the Board of Christian Education, and the students at our schools.

IV. *What the Service Commission of the National Lutheran Council is Doing to Safeguard the Spiritual Welfare of Lutheran Boys.*

1. It is providing service centers near camps. These service centers are known as "the home away from home".
2. It is providing worship services for enlisted men.
3. Through service pastors it is providing wise counsel for men in the service.
4. A great variety of musical and recreational programs are arranged.
5. Facilities for reading and writing are placed at the disposal of the men.
6. Desks, stationery, and envelopes are provided.
7. Arrangements are made for friendly contacts with members of congregations.
8. Prayer books, Army-Navy Service Books, tracts, folders, and books are supplied.
9. The Service Commission keeps in touch with chaplains and service pastors and provides guidance and inpiration.
10. Field kits with portable altar, cross, candelabra, and communion ware are provided for chaplains.

Additional information concerning the work of the Service Commission of the National Lutheran Council will be found in recent issues of **THE LUTHERAN.**

V. *What Brotherhood Men Can Do to Cooperate with the Service Commission of the National Lutheran Council.*

1. Send church bulletins regularly to men in the service to keep them informed about the local church.
2. Send *Light for Today, Walk with Me, Message for the Day,* or similar devotional literature to men in the service.
3. Send personal letters.
4. Send candy or other little gifts.
5. Send books, magazines, newspaper clippings.
6. Visit men you know when near their camps.
7. Send the names and addresses of boys from your church to Dr. N. M. Ylvisker, Director of the Service Commission, 915 Metropolitan Building, Minneapolis, Minnesota, and request that they be followed up and given spiritual guidance.
8. Welcome the boys back home when they return for a furlough.
9. Support Lutheran World Action in its appeal for $650,000. on May 10. Individual contributions and contributions from the Brotherhood treasury are both in order.

This month's topic study will have little value unless it leads to definite action. Each Brotherhood should therefore **select three or four items from III and V which it will undertake to carry out.** A few moments should be set aside to **permit individuals to select additional objectives which they individually will carry out.** Where necessary a few minutes should be devoted to discussing methods that will be employed to attain the goals which have been adopted. Reports on the progress of this work might well be made at future meetings of the Brotherhood.

Assignment of the project for the May meeting—Cf. the article "An Invitation Committee", in the current issue of **LUTHERAN MEN.**

Hymn, "God the All Merciful! Earth Hath Forsaken"— No. 497 **C.S.B.**, or No. 367 **P.S.H.**

Prayer, including the Lord's Prayer and Benediction.

Fellowship and refreshments.

* * *

Next Month.

"The 1942 Call for Lutheran World Action" by Rev. Paul C. Empie.

AN INVITATION COMMITTEE

Project For The May Meeting

In May the Brotherhood topic study will emphasize Christian Life Service. It would be a real treat to the Brotherhood if arrangements could be made to have in attendance former or present members of the congregation who are now serving as teachers, nurses, doctors, parish workers, deaconesses, missionaries, ministers, etc. Each of them might be given a limited time to speak on the subject: "Opportunities for Christian Service Provided by my Profession". If former members of the congregation who have entered one of the above-named professions cannot attend the Brotherhood meeting they might be invited to write a letter to the Brotherhood dealing with the suggested topic. If this plan is to be adopted then a committee should be appointed immediately to carry it out.

The May meeting should provide the Brotherhood with an opportunity to render service to other groups in the congregation and at the same time receive some deserved publicity. Young people (men and women), members of adult Bible classes, other adult groups in the congregation, and in fact the entire membership of the congregation might be invited to be the guests of the Brotherhood at the May meeting and receive the inspiration which will be brought by former and present members of the Brotherhood who have entered professions that provide opportunity for outstanding and unselfish service. *Remember*, personal activities get larger results than announcements in bulletins or from the chancel.

WHY CHURCH RELATED COLLEGES?

By President Levering Tyson, L.L.D., Litt. D.

The popular president of Muhlenberg College brought to his position qualification acquired by a wide experience in education. He was at one time director of university extension at Columbia University. He is also a specialist in the field of radio broadcasting for adult education. He holds membership in many national organizations in the field of education. Most of all he is a genuinely loyal churchman, seeking to build a college that will best serve the Church.

This question can be answered both directly and indirectly.

Few people have taken the trouble to find out that, starting with Harvard in 1636, American colleges in the early days were founded by Churches or church organizations. Until the close of the War between the States a heavy majority of America's institutions of higher learning sprang from such origins. Our pioneer ancestors emphasized the spiritual in their lives to a degree that is no longer present in modern life, and it was not until the last fifty years that spiritual training was not regarded as a necessary component of a well rounded education. So the indirect answer to this question might well be a parallel query—"Why does the Church-related college no longer occupy a position of leadership in American education?"

One simple fact underlies the present status of this type of college. Our churches, for whatever reason, have not realized, and do not now realize, how important it is for the cause of religion to have a trained, virile leadership in these times—a leadership that can compete on level ground of capacity with high powered leaders in the secular ranks. Our civilization has gone materialistic to an alarming degree. In many areas there has been a complete and deliberate disregard of the spiritual. The fruits of an almost miraculous scientific advancement are now turning against its own progenitors to an extent that might result in its complete destruction. The source of all that is good in a really beautiful world is forgotten. That a just God rules all our destinies and that His Son, by precept and example, as pointed out the American and every other way of life, is seldom considered. Thinking has ceased to be a fine art, unless it results in material gain. If anyone with even a modicum of intelligence had indulged in that pastime, he must have realized that no so-called civilization could long endure if it continued to ignore all the eternal verities. We have come to the end of an era, thank the Lord, and let us pray to Him that we shall enter a new one cleansed in body and spirit, and with our eyes open to our responsibilities as children of the living God.

So, Why Church-Related Colleges?

Never again should our churches fail to recognize how much they owe to these institutions. Our young men and young women, with old-fashioned home influences broken up, beset on every side by a battery of pagan temptations, faced with a sneering disregard of simple, homely virtues, lacking the close companionship in school of youth who themselves were brought up in a similar environment, and seeing on every side the glamour and sheen of materialistic success, yet have sturdy intellects and sound minds. Can we, in an unintelligent and thoughtless way, let them down by failing to provide a well-rounded education for them, which cannot be well-rounded unless it takes due account of the spiritual? I *know* how deeply this generation now coming into manhood and womanhood thinks about such matters. I *know* how shallow is the veneer which, consciously or unconsciously, perhaps because of an innate shyness or embarrassment, they use to hide it. I *know* how gladly they welcome sane and unpatronizing guidance and help. I *know* how they hate sentimentality and hypocrisy. I *know* they welcome honesty and frankness. They come to us, figuratively speaking, with their hands out, their hearts open, and their spirits pulsating with life. We cannot let them down or the world of the future will indeed be chaos.

So we need a return to the kind of Christian homes which furnished us with our most deeply revered personal memories and traditions, and we need colleges where this type of influence is continued through budding manhood and womanhood into early maturity. Our churches better see to it that both are firmly intrenched in our future life —or there may be little of brightness, or satisfaction, or peace for any of us. For our Church must depend upon its youth.

A SEMINARY COURSE

By Rev. Edgar C. Cooper, Ph.D.

Dr. Cooper is president of our Southern Seminary at Columbia, S.C. He came to this important position by way of the pastorate. He was a good home missionary, a good worker with Lutheran students, a good preacher and a good business man. No wonder he is a good Seminary president!

A seminary course requires a 3-year period of residence study for its completion. It presupposes a 4-year college course in an approved A grade college and the resulting degree from such college, thus making a 7-year period beyond high school graduation. Along with this, and even more important, is the requirement of Christian character, potential gifts for leadership, and the inner urge to the task.

The seminary endeavors to give a thorough well-rounded discipline in the four broad and universally recognized fields of theological study: the Bible, Christian doctrine, church history, preaching and pastoral work.

The heart of a seminary course is the Bible. The truth herein revealed is basic and determinative of all other studies. The approach to the study of the Bible is manifold: (1) *Introduction.* The course in Introduction approaches the various books of the Bible from the standpoint of their origin, their historic setting, the first meaning of the text as it was intended by the author, and the unique and characteristic features of each of the writings. (2) *Exposition.* In this course extended portions of selected books of the Bible are studied for the purpose of developing skill in the topical presentation of the great

themes of the Bible. (3) *Exegesis.* Exegesis means interpretation, and it is here that skill is developed for getting at the very exact meaning of a given passage. This course is given in the original language of the Bible, the Hebrew and the Greek. Every word and every particle is viewed separately. The various shades of meaning that a particular word may have are studied and decision is made as to the most apt rendering in the connection in which it stands. The literal grammatical construction is highly important; the relation to the context, to the writing as a whole, represents the climax of Bible study. It constitutes the bringing together in coordination and summary all that has been learned through the several approaches that have been made in getting at the truth of the revealed Word.

After the Bible, perhaps there comes next nearest the heart of a seminary course the study of Christian doctrine. This has to do with the Church's formulated statements of doctrine, based upon the Word of God, and set forth in the creeds and the confessional writings. It is called the field of systematic theology. It differs from Biblical theology in that Biblical theology is developed independently of the creedal statements of the Church; whereas the doctrines and creeds of the Church are valid only to the degree in which they conform to the Truth as revealed in the Bible and finally set forth in Biblical theology.

In the Department of Systematic Theology an introductory course is given which embraces the whole scheme of theological study and the relation of the several disciplines to one another; it also includes a cursory survey of the field of Christian doctrine. This is followed by the course in Systematic Theology *proper*, where the student becomes acquainted with the basic doctrinal statements of the Church and their correlation into the whole body of the Church's teaching. A final study is made of the doctrinal systems of the leading branches of the Christian Church, their relation to one another, and particularly their relation to the doctrinal position of the Lutheran Church. The study of the philosophy of religion, ethics, sociology, and religious education is also, broadly speaking, included in this field. Through this discipline the student comes into the clear concerning any personal difficulties he may have had in regard to the Church's teaching and attains a certain mastery whereby he can aid others in this respect.

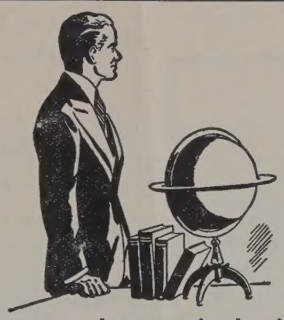
The field of Church history forms the concrete basis upon which the truth of the Bible operates in the world through the Church. In this department are traced the great movements and periods of Christian history. Leading characters, issues, and trends are pointed out with the view of giving the student perspective as it relates to the past and prospect as to the probable course the future may take. Particular emphasis is given to the study of the Apostolic and Reformation periods, and to the period of American Church History.

The seminary course as it relates to training in preaching and pastoral work covers a wide range of subject matter and discipline. The student is given an introductory study of some of the great preachers and great sermons of selected periods of the Church's history; along with this, a stuly of the mission fields of the world, lives of selected missionaries, the periods of mission advance, and the methods used in the propagation of mission endeavor. He is taught the principles of sermon building and is given practice in the preparation and delivery of sermons. He is instructed in matters which pertain to Christian worship, hymnology, catechisation, church administration, congregational and synodical constitutions, the principles of stewardship and evangelism, and the various types of pastoral visitation. He is given experience in Christian service through the churches and other institutions of the community, and through supply service during the summer months.

Chapel services are held daily consisting of worship and a spoken message. A unique spiritual atmosphere, not forced or unnatural but real and conducive to growth in faith and Christian virtue on the part of student and faculty member alike, pervades the entire life of the seminary. As much importance is attached to the moral and spiritual growth of the student during his three years in the seminary as to his intellectual attainments.

A Boy's Essay On "Cats"

Cats that's made for little boys and girls to maul and tease is called Maltese cats. Some cats are known by their queer purrs—these are called Pursian cats. Cats with bad tempers is called Angorie, cats with deep feelin's is called Feline cats.—Orange and Black.



MAYBE IT TAKES A WAR TO REMIND US

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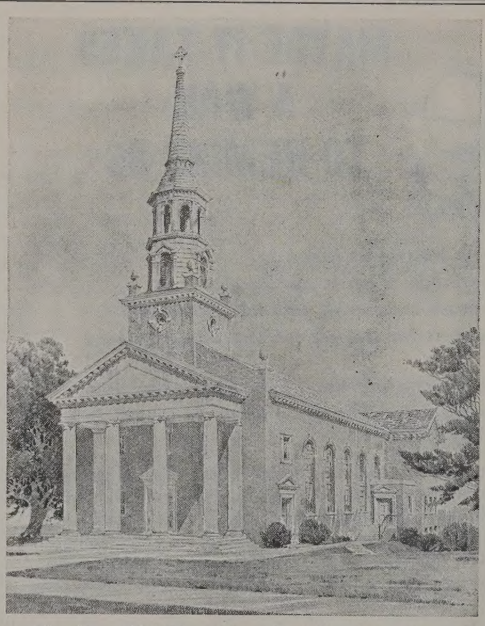

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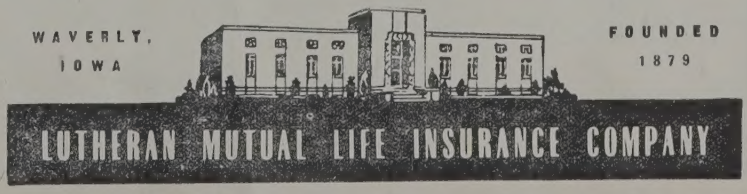

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Central Pennsylvania	300	104	196
Florida	10	..	10
Georgia-Alabama	15	5	10
Illinois	200	28	172
Indiana	100	22	78
Iowa	10	10	..
Kansas	50	23	27
Kentucky-Tennessee	75	49	26
Manitoba	5	..	5
Maryland	175	35	140
Michigan	50	2	48
Midwest	60	13	47
Mississippi	5	..	5
Nebraska	125	3	122
New York	350	32	318
North Carolina	500	130	370
Nova Scotia	5	..	5
Northwest	20	..	20
Ohio	125	12	113
Pacific	30	..	30
Ministerium of Pennsylvania	800	112	688
Pittsburgh	200	84	116
Rocky Mountain	25	4	21
South Carolina	75	15	60
Texas	200	7	193
Virginia	125	..	125
Wartburg	20	10	10
West Virginia	75	38	37
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